

# The Eternal Inheritance - Introduction

by Phil Beach Jr.

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*The sermon explores the transformative power of God's word and the necessity of desperation in our spiritual journey.*

**Duration:** 47:36

**Scripture:** Psalm 66:8-12, Psalm 119:130, Isaiah 40:27-29, Hebrews 12:5-6

**Topics:** "Eternity", "Desperation for God", "Spiritual Growth"

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## Description

Phil Beach Jr. emphasizes the significance of allowing God's Word to penetrate deeply into our spirits, as highlighted in Psalms 119:130, which states that the entrance of God's words brings light and understanding. He reflects on the struggles of feeling abandoned by God during difficult times, urging believers to embrace these challenges as opportunities for spiritual growth and maturity. Beach encourages a desperate pursuit of God, contrasting it with the distractions of modern comforts and entertainment, and stresses that true wealth is found in a deep, abiding relationship with Christ. He concludes by reminding the congregation that God's discipline is a sign of His love and a necessary part of spiritual development.

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## Transcript

I'll do Psalm 119, and I'd like to read that, if I may, because I think it would be very important for us to meditate upon this word, Psalm 119. I'm just right here now looking, okay, Psalm 119, 130, I didn't know where it was, but thankfully I turned to the right place here, must be the Lord, huh, have mercy, Psalm 119, verse number 130, the entrance of thy words giveth light, it giveth understanding to the simple, and earlier this week I was meditating upon Psalm 119, and as I got to Psalm 119, 130, this particular verse struck me very deeply, the entrance of thy words, oh, how we need the entrance of God's words into our spirit. Let me say that this certainly is not referring to a superficial understanding of God's word.

This is not referring to simply reading the Bible from time to time. The entrance, God's word needs to enter into the depths of our spirit, and it's only the entrance of thy words that gives light. And we need to pray that God will give to us the entrance of His words through meditating upon His word, and through prayer, and through praying, oh God, soften my heart, and give me a hunger for Your word, and waiting upon the Lord.

I was reminded of Isaiah 40 as I was reading this Psalm, Isaiah 40, where it says in verse number 27, why sayest thou, oh Jacob, and speakest, oh Israel, my way is hid from the Lord, and my judgment is

passed over from my God. You know, years ago, I have some notes in my Bible here, and years ago, I made some notes that I have here. It's I have here the sin of covering our sin.

But, you know, as I was rereading this, I got a new light on it, and verse number 27 in context is not necessarily talking about the rebuke that God is giving to Israel regarding their sin, but rather Jacob saying, and Israel saying, the same person, why my way is hid from the Lord. In other words, God, don't you see what I'm going through? I just laugh at my notes here, because as I read them, I know the spirit that the Lord was teaching me back then, and he was dealing so deeply in my life about the need to be very transparent before him, and so I saw this scripture, and the Lord used it to teach me not to cover our sin, but oh, how in recent years, the Lord has taught me how easy it is for us when we're going through very, very deep waters, when the hand of discipline is upon our life, when God is seeking to bring maturity to us. Many times we cry out, oh, God, don't you know what I'm going through? And my judgment is passed over from my God.

That means my judgment, that is God's intervention in my life seemingly is not occurring. He's passing over me. God, don't you know what I'm going through? And now, remember Psalm 119, verse number 130, the entrance of thy words giveth light.

And beloved, it is only, only, only during the time when God truly begins to work deeply in our lives and allows us to go through water and fire and allows, as it says in Psalm 66, Psalm 66, verse number 8, oh, bless our God, ye people, and make the voice of his praise to be heard, which holdeth our soul in life and suffereth not our feet to be moved. For thou, oh God, has proved us. That word prove means to investigate in order to determine the essential material that we're made of.

It's almost like God takes out a heavenly magnifying glass and starts focusing in and seeing what we're really made of. Now, that coincides with what was shared this morning, especially what Norman was shared of. What does God do with his magnifying glass? He exposes our motives.

He exposes what we're really made of. He exposes, well, he exposes what really is behind our desire for revival, you see? And so, let's just connect all these thoughts here. Oh God, why is my way hid from you? God, don't you see what I'm going through? God, I'm going through deep waters.

Things are coming unglued. I know we've all experienced that. Some of us in different measures, some of us maybe a little more deeply, but we're all experiencing it.

It is not a sign of God's disapproval or rejection. It's a sign of God's approval and acceptance of our life because, see, he's after something. He's doing something through these difficult, tumultuous times.

And those who are hearing this, if you cannot relate to this, but you're one of God's children because I suppose the first few years of my salvation, if I heard this, I probably would say amen because I knew it was the word. And I know the word is true, but I couldn't relate to it. I know I couldn't relate to it.

Because for the first few years of my Christian life, God just let me fly high in the heavens. No difficulties, no struggles. Everything God spoke to me happened immediately.

I mean, I heard the voice of God and things were happening and, my, I met Colette and he told me she was going to be my wife and it happened and, I mean, he provided my needs and everything just happened and I didn't know suffering. I mean, I was living in hog heaven. Everything was just good.

But that's God's providence most of the time for young believers. But there's a time when God says, alright, I have convinced you of my love for you, I've shown you my kindness, but now it's time that I begin to take out my magnifying glass and start doing some deep purging and some deep cleansing. Now, the quickest way that God can do that is disrupt our little world.

That's how he does that. Because God knows though we love him, essentially we're very selfish people. The way you get under someone's skin is simply don't let them do what they want to do.

Get in their way and I tell you, you'll see that even though we love the Lord and we love each other, we can be very irritable at each other. I mean, we can hug and kiss and say I love you, even husband and wives. I love you, you mean more to me than anything.

I mean, you could just feel such deep affection, but yet if you get under each other's skin, you can become very scathing and very short and even say things that you will regret. Why? Because God knows that the depths of our being needs to be cleansed from selfishness. Now you connect all of these thoughts now that we're sharing from the word, connect Isaiah chapter 40, connect Psalm 119 verse number 130 and connect it with what I'm reading here in Psalm 66 and we're going to get a glimpse into the mind of God, into the way of God, into the heart of God, but more so into the very things that he's doing in our life today.

Now let me continue here. In Psalm 66, he holds our life, he suffers not our feet to be moved. For thou, O God, has proved us, thou has tried us as silver is tried.

Listen, you brought us into the net, you laid affliction upon our loins. You have caused men to ride over our heads. Listen, we went through fire and through water, but you brought us out into a wealthy place.

So see, God has an end in all that he's doing in our life and that is he brings us into a wealthy place. Now be it known very clearly that this wealthy place doesn't have anything to do with physical wealth. The wealthy place is the Psalm 91 that Clara read, Sister Beach, Mom.

The wealthiest place that a person can dwell in, the wealthiest place is the place of abiding in Christ. Not just theoretically or doctrinally, but experientially to be brought to the place where we are literally being sustained moment by moment from a drawing, from a deriving of our life from his life. That's a wealthy place.

When God looks down upon the earth, he judges who is wealthy and who is not. Not by the amount of stocks and bonds we have in the stock market, not by the kind of car we drive, not by how much money we make an hour, not by who we know or not by how much silver and gold we have, but rather when he looks down, he judges the wealthy based upon his ability to see into the depths of our being and perceive those that are truly one with him, living by him, drawing their very life, being sustained by his very word day by day, moment by moment. To those, God says, behold, those are the wealthy ones in the earth.

So, my way is hid from the Lord and my judgment is passed over from my God. Hast thou not known, now here's God talking, hast thou not heard that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary, there is no searching of his understanding. Now, here, verse number 27, the writer is crying out because he's fainting, he's weary.

He's saying, God, don't you see what I'm going through? I've lost my strength. I feel like, as we read earlier in Psalm 48, remember, I feel like the earth under me is shaken, the mountains around about me are falling. I feel like everything that I would naturally have a tendency to look to and depend upon is failing

me.

There's nothing, Lord. Don't you see what I'm going through? Why haven't you intervened, God? God's saying, I'm not weary, I haven't fainted, but be it known to you, God says, I have orchestrated the very things in your life to bring you to the place where you are fainting, where you are weary, where you are weak, because God is saying, it is not your strength or your beauty or your ability to feel that you've got your life together that I'm after. So God says in verse number 29, he gives power to the faint, and to them that have no might, he increases strength.

Even the youths shall faint and be weary, and the young men shall utterly fall. So God here now is talking about youths and young men. I don't know about you, but the older I get, the more I see youths and young men as a picture of strength and vitality and vibrance and the ability to just go on and on and on.

They seemingly have an inexhaustible resource of strength, don't they? Youths and young people. I know that someone older than me would look at me and say, well, what are you talking about? You're young still. Well, this might be true, relatively speaking, but the principle is there.

A young person is indicative of strength, but God is pronouncing a sentence of fate upon the youth and the young that they shall be weary and fall. Now, why is God saying the young shall be weary and the youth shall faint? Why is this picture being painted here of Jacob crying out, God, is my way hid from you? Don't you see what I'm going through? I have fainted. I've become weary.

I have no strength. I can't go on, God. God is putting together something here.

It is heaven's most blissful hour when the sons of God, the children of God are weary and weak and they can't go on and their resources have dried up and the earth that they stand upon has fallen and the mountains thereof are crashing down and there's no hope and it seems like there's no power to go on and there's no strength to go on. Heaven says, yes, yes. This is the hour of God's delight because it's the hour when God gets us to the place where we see our need.

It is the hour when true desperation is birthed into us. Beloved, it is only desperation. It is only those blessed who hunger and thirst after righteousness.

My God, I know that we all say we hunger and thirst after righteousness but God knows that the depths, the measure of hungering and thirsting after righteousness must be increased. We must get to the place of desperation. We must get to the place where, my God, if I don't get bread from you, I'll die.

And may I say in gentleness but in clarity, that is not the condition of the church today. People are not desperate for God. Oh God, I need you.

Why should we be desperate for God? We have such a comfortable life. We have money in the bank. We have a car.

We have food. We have pleasure. Oh, I'm telling you, this age is possessed with a spirit of pleasure, a lust for pleasure.

We want pleasure. We want pleasure at any cost. We want the television.

We want the videos. And I say that there is an inordinate lust for Christian entertainment. And I'm not talking about just the music but, my God, you can even indulge your lust of pleasure by watching Christian

television.

It's just a lust for pleasure. It's a lust for entertainment. There is a lust for entertainment.

And I admonish you in the name of the Lord, if you are addicted to entertainment, if you need things going into your mind, pray that God will break it because you can be sure that you cannot be hungering after God and at the same time be filling that lust for entertainment. You can't. The two don't go hand in hand.

And so, therefore, God takes great measure, great measure in our life because He loves us to bring us to a posture where we're being weaned and delivered from these things so that it is His Word that we are seeking. It is Himself that we are after. And therefore, as the Scripture says, God brings the strength of man to an end so that He might speak to them and say, but they that wait upon the Lord.

To wait upon, the Hebrew word literally means to bind together by twisting. To bind together by twisting. So, to wait upon the Lord is not just some passive act where we say, well, I'm just waiting for God to do something.

No, no, there's nothing that God requires that is passive. Rather, to wait upon the Lord is in desperation. Now, see, people who don't know desperation don't wait on God.

They might think they wait on God, but they don't. It is only those who have been by the hand of God brought to desperation, brought to where they have fainted. They have no strength.

They can't go on. Their resources are dried up. They can't turn to man.

They don't have a plan anymore. They don't have a plan. Plan A has failed.

Plan B has failed. Plan C has failed. People have failed.

Wisdom has failed. Plans have failed. Hopes have failed.

There's nothing more but God. And it's in that hour when our soul is devastated and our soul is brought down low that God would whisper to us, but they that wait upon me. But now that waiting involves a binding together by twisting.

It involves a spiritual thing where our inner life and our inner soul and our inner spirit and our mind begins to actively seek after God so as to bind together with Him, twist together with Him, He becomes our lifeline. We're drowning and He becomes our lifeline. And believe you me, if you've ever seen a drowning person rescued, they don't just reach out with their finger and grab a hold of it.

But when they're drowning and they're in the water and they're swallowing water and they can't breathe and they're turning blue and they're gargling underwater and their life is flashing before them and they don't know whether they're going to come up and all of a sudden they see a lifeline or a life raft. Boy, I'm telling you, they launch toward that thing with all of their might and once they get a hold of it, they grab it, they twist themselves around it, they get their feet, they're holding on for dear life. And until we get to the place where we are crying out to God day and night and our very being is twisted with His and we're crying out to Him and we're grasping onto Him with every bit of strength and every bit of spirit and soul and all of our mind, until we get to that place, we have not entered into God's full intention for our lives yet.

That's what He's after. But we don't see until God begins to work in us. They that wait upon the Lord shall renew.

Now it doesn't say in the original, their strength. It simply says, they that wait upon the Lord shall renew strength. What that is saying is that when we get to that place of desperation and every fiber of our being is laying hold of and twisting and grabbing and intertwining with God and His Word, I mean, there's no wandering here.

Let me tell you something. Listen, when a man is dying and drowning and he grabs hold of the life raft, he doesn't have one arm on the life raft and the other arm he's scratching his ear. Boy, I got some water in my ear.

He doesn't have part of his mind on being saved and the other part is, hallelujah, I might make the movie tonight. Praise God. Yes, let me see, four hours.

You see what I'm saying here? I know it's a silly illustration, but I believe it's God helping us. As long as we're engaged, my God, as long as we're engaging in, well, I'm after the Lord, but I'm also after something else. We're not desperate.

We are not dying men grasping for Almighty God to deliver us from this mirey clay that if He doesn't rescue us, we're plumb sunk and we're gone. Now, this message is not intended to generate some kind of fleshly pursuit after God, nor is it to result in a feeling of condemnation. It is simply God's heart.

God's heart. And if you're a child of God and your intent, you have purposed to do the will of God and to go with God as the writer of Hebrews chapter 12 says, submitting to the Father, submitting to His hand of discipline. If your intent on submitting to God and not playing church and not being religious and not engaging in American Christianity, which by the way is not biblical Christianity, if your intent on going God's way, you can be sure based on the promise of God that God will bring you to the place where your life is engaged in a pursuit after God as a result of desperation and you're not going to be pursuing God with one arm and the other arm is doing something else.

God's going to get the intention of your entire being after Him. You're not going to have time to dabble. God will work this in us.

They that wait upon the Lord. There's few who wait upon the Lord in America. There are few Christians who are waiting upon God.

Now, if you think waiting upon God is giving God 15 minutes where you sit in a room and fold your legs like this and close your eyes and think about some scriptures, that's not the idea here that the Spirit of God is after. Now, I'm not going to take away from you. If that's where God's got you and you're learning to meditate upon God and you're learning to wait upon Him, that's good.

But don't be content. Don't settle there. Be after God because God is not going to be satisfied until there is a desperation.

Jesus walked in this realm where He would not be divided in His heart after His pursuit of God. He would not be divided. He woke up before dawn to pray.

He went to bed late at night. He was after the Word of God. He was after the things of God.

He was determined that He was going to live by the grace of God that was working in Him as a man. The Bible says in Hebrews chapter 5 that He was a Son and He learned obedience by the things which He suffered. The Bible says also that as a man He groaned and cried and had strong groanings and tears going up to God because He was wrestling and constantly seeking in the midst of life's trials and tests and temptations to be wholly hid in His God.

He was a man of desperation, Jesus Christ. He lived with eternity on His mind. He wasn't seduced by the voluptuous powers of the Roman Empire.

He wasn't seduced by the religious Pharisees. He wasn't interested, though He had every right, to become some great leader in the eyes of the world or the eyes of the church. When they sought to make Him a king, He slipped out and went His way into the desert.

He wasn't interested in the temptations to become something in the eyes of men, but He was only interested in becoming that which was pleasing in the eyes of His Father. He was desperate. They that wait upon the Lord shall renew their strength or shall renew strength.

They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint.

The only time God's people come into a place where they are not fainting and they are not weary is when they exchange their strength for His strength. They exchange their confidence in themselves for confidence in God. And the way to get there isn't in a Bible school.

It isn't to hear a sermon. It isn't to read a book, but it's to be subject by the hand of God to the discipline of God and go through life's trials alone. Even though you'll have people surround you and even though you might get people to pray for you and to encourage you, you're gonna have to go alone.

You're gonna have to walk this thing through alone, beloved. You won't make it on the apron string of a preacher. You won't make it on the apron string of a good book.

You won't make it on the apron string of other Christians surrounding you. But ultimately you're gonna have to walk this walk alone with God and you're gonna have to go through a night all by yourself where like Jacob, he had to go through the brook Jabbok and there he was stripped. He had to confront himself, his sin, his inability and he grabbed hold of God and said, God, you've gotta change me.

You've gotta bring me through because I can't make it without you. Every single Christian has got to be brought to the place where they have this personal encounter with God where God begins to deal with them as sons. Spiritual maturity.

Putting off the childish ways. Putting off carnality. Putting off the grumbling.

Putting off the complaining. Putting off the things of this world. Putting off the gossiping tongue.

Putting off the desiring to be seen of men. Putting off all these things. And having God scourge.

Having God scourge you. Having God deal with you. Having God demand that you take spiritual responsibility for your life.

The church is full of people who don't want to grow up, but who like to be coddled. They like to be praised and encouraged. They don't want to take the road of darkness and suffering so that they grow up.

The minute a Christian suffers, they're trying to find a way to get out. They're trying to find a way to cancel it. When God brings someone into your life and that person is intended by God to help you mature, most Christians leave that person.

They don't want anything to do with it. That we have a tendency to run from suffering. We have a tendency to run from that which makes us uncomfortable rather than pray and say, God, thank you, you know, and everything give thanks.

Did we forget about that scripture? You know, we like to thank God when it feels good. We like to thank God when it looks good. We like to thank God when we can see there's something in it for us.

But how about thanking God when we don't see anything? How about thanking God when it hurts and we can't see why it hurts and we can't see any good that's coming out of it? How about thanking God because God is doing something that we don't understand, but we don't need to understand it because God is God. Now, you know that only God can give a thankful heart like that because in ourself we don't have it, but God wants to give it. You see, we're too busy asking for mansions and cars.

Why not ask for a thankful heart? Why not ask for this thing? Why not say, God, I want you to give me the capacity to thank you when I'm going through darkness and it doesn't feel good. Stop asking God for things. Stop asking God that you might receive them to consume them upon your own lusts.

Start asking God for those qualities that you see in Jesus Christ. Bless them that curse you. Do good to them that despitefully use you.

Oh, we walk hand in hand, don't we? Oh, we just love one another. Hallelujah, we smile. You go ahead and cross the person sitting next to you right now and see how quick that smile will turn into a frown and see how quick that word of blessing will turn into a curse.

Just like that. What happened? Where's all our love? Where's all of our agape love? Oh, I just love you. Well, why don't you go rebuke the person next to you? See if they still love you.

Our love is very immature and it's because we're living in a generation that doesn't know anything about suffering. I mean, people who've been in Vietnam and the wars know more about love than we do because when you're out there on the field and you've got one guy being blown to pieces here and one guy being blown to pieces here and you look at your fellow soldier in one second then you walk away and you look back and one of his legs is 10 feet away from him and he's there bleeding to death. You know what it is to suffer.

You know what happens when people go into war together and live together and come out? They're lifetime friends forever, aren't they? You want to know a tight crowd? You visit the Vietnam veterans. You visit anybody, any people that have gone through hell together and have come out together. They're tight.

This is the kind of brotherhood that develops in the police department. You go through a call together where you guys are standing outside and someone's inside with a gun and together you run in the back door and you apprehend the suspect and he takes his shot at you and you're able to dodge the bullet and apprehend him. After that ordeal, the next day when you two go to work you look at each other.

There's a bond there that wasn't there. There's a tightness there. There's a sense of brother, I'll lay my life down for you again and the other guy says, I know you will and they arm and arm, they go eat lunch.

They're not just talking, they mean it. But they've got a greater commitment than the church does for one another because everything we possess is skin deep. Skin deep.

Hasn't got down. The entrance of thy word bringeth light. The word has not entered deeply into us.

It's not gone into the depths of our being. And it's because we're not after God. Now, don't misunderstand me.

I do not believe the Bible teaches that the only way to be spiritual is to suffer and to go through hard times. But let me tell you something. There's a great temptation when everything is rosy dozy around about us to coast.

There's a great temptation when everything round about us is comfortable and we don't feel pain and we don't feel pressure to coast. Now, we don't have to, but we do. It seems to be... Now, I don't want to give a wrong impression.

I am certainly not a doctor of history. Matter of fact, I'm not a doctor of anything. But I know this much about history and nations and I know this by reading people like Wilkerson's books.

He's got a real good handle on history. He shows in his recent book that nation after nation after nation forsake God, curse God, and the church within that nation does the same thing when God permits prosperity to come. What happened to Israel when they were wandering in the wilderness? They refused to obey God.

So, God let the whole generation die and He rose up a brand new generation and brought them into the land of Canaan. But what were the words that God spoke to them through Moses before they went into Canaan? He said, watch out, because when you go into Canaan and everything starts prospering and you start reaping where you've not sown and you start building things and you come into a comfortable land. He said, watch out that your heart does not become full and you forsake me because you don't have need for me anymore.

Israel forsook God. America's forsaken God. Europe has forsaken God.

The UK has forsaken God. All the prosperous nations have forsaken God. Because when God allows prosperity to come to a nation, it seems inevitably that within that nation, the church, because there's always a church within a nation, God's got His people on all the nations of the world.

God's got a remnant. God's got a remnant. Even in the tribes, God's got people who there know Him.

But my God, whenever prosperity comes, we forsake God. And the reason is, it's because our strengths are generally not the spiritual qualities that make up our being, but the physical, soulical qualities. The body, no matter how spiritual you are, loves pleasure.

I don't care if you're a spiritual man. If you were given permission by God for 48 hours to indulge in bodily pleasure, you could be as spiritual as you want, but your body would enjoy it. You might be saying, I shouldn't like this.

I shouldn't, but physically you would enjoy it. It's just a law. And that is why God's people forsake God in prosperity.

It's because their spiritual strength, their spiritual life is not strong enough to reign instead they allow their soulical and bodily desires to take preeminence over their spirit which is being recreated and formed into the likeness of Christ. And that's why so often, so often God has to smite the God of prosperity and the God of pleasure in order to call his people out of earthly tendencies back to a heart that's after him. Now, believe it or not, I haven't even started what I wanted to preach on.

This was like an introduction because this introduces us to the book of Hebrews. Beloved, the book of Hebrews is all about God's heart toward the church, wanting the church to wake up and see that the reason why God spoke through his son was because God was revealing finally to the world his intention for man. Oh, I tell you, I'm not going to get into it because it wouldn't be able to do justice to it.

Beloved, I'm not going to do it. I'm slapping myself inside. Don't do it.

I'm tempted to, but I'm not going to do it. We're just going to save it. I want God to give me the grace to be able to go through the whole book of Hebrews because by grace God is opening it up.

And I believe it is a word that God is speaking to us in this hour, preparing us for the coming days of judgment, preparing us for the coming days when we're going to suffer. We're not smarter than God. God loves, listen, how many adults love their children too much to let them do their own thing if they have the power to stop them? If you have the power to stop your son or daughter from destroying him or herself, what are you going to do? You're going to do it.

God loves us too much to watch us commit spiritual suicide in this country. He loves the church too much. So God is going to move in the heavens and take the necessary action in order to wean us from the pleasures of this life and from a heart that is full of things into a posture where we start seeing our desperate need for God.

And when God does that, the house of God's going to be full. The house of God is going to be full because it's going to be stripped from man and man-made things and man-made entertainment and man-made emotional revivals. And it's going to be reduced to what it originally was intended to be.

By the way, the book of Hebrews is revealing what God's original intention is. You know last week's message? From the beginning it was not so, but there's a lot of things now by concession. Well, the book of Hebrews rips the veneer off of all the things going on in the church that are there by concession, by permission, but not because God originally intended it.

God wants a Melchizedek priesthood on the earth, not an Aaronic priesthood. And that's what the church basically is. We're just patterning ourself after the Old Testament rituals.

That's not God's fault. God wants a Melchizedek ministry. And the feature of the Melchizedek ministry was a ministry that brought peace, righteousness, and life.

That was the Melchizedek ministry. The church is doing everything but that. So, let this be an introductory message to the promise of eternal inheritance.

This is part one. To the promise of eternal inheritance. And hopefully this could be a series that we get into.

It seems like the right time. And God will open up to us the book of Hebrews. I believe it's a word God is speaking right now to us as the church.

So, praise the Lord. I want to read one Scripture, if I may, in closing today. As we close, I want to read one Scripture.

It's found in Hebrews chapter 12. Hebrews chapter 12. Beginning in verse number five.

And ye have forgotten the exhortation which speaks unto you as unto sons. I know the King James says children, but the Greek is sons. My son, despise not the chastening, the child training.

That's what the word chastening means, to child train. Don't despise the child training. Don't despise it when God pulls the carpet out from under you.

Don't despise it when God lets your world fall apart. Don't despise it. Neither faint when you are rebuked for whom the Lord loves.

If you endure chastening, my closing remarks are these. Pray that God will give you the power to endure His chastening. The power to endure His scourging.

The power to endure His child training. Because when Daddy starts training you to grow up and be mature, Daddy doesn't let you have things your way. How many remembers the song of Burger King? Hold the pickles, hold the lettuce.

Special orders don't upset us. All we ask is that you have it whose way? Your way. Well, when God puts you under His hand of discipline and says it's time to grow up, He stops singing that song for you and won't let you sing it.

Don't despise it because the end is a wealthy place. Hallelujah to God. Father, I thank you for the word.

The entrance of your word giveth light. God, I thank you for your heart. Your heart, O God, is unsearchable, but you've given us the spirit that searches the deep things, yea, the deep things of God.

I thank you, God. The Holy Ghost knows the heart of God. I'm asking, Father, that you would prepare us to receive your child training methods into our life and that we would endure, not faint, learn to twist and entwine ourself in you, bring us to the point of desperation and there reveal your glory and fulfill your promises in us and through us.

Lord, I thank you that you cannot fail and we thank you, Lord, in Jesus' name. Amen and amen. Praise the Lord God Almighty.

Hallelujah. I do want to say happy birthday to my mother.

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Audio: <https://sermonindex1.b-cdn.net/30/SID30415.mp3>

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